5576

PROPHECIES

OF THE REVEREND

Chriſtopher Love:

AND HIS

LAST WORDS

UPON THE SCAFFOLD.

Who was beheaded at Tower-Hill,
LONDON,
The 22d day of Auguſt, 1651.

Printed at *Concord*, by E. Ruſſell.

1794.

Sold Wholeſale and Retail.

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Concord
March 1st
1799

PROPHECIES

OF MR.

Chriſtopher Love.

A FEW nights after he was ſentenced to be beheaded on Tower-Hill, which was on the 22d day of Auguſt, 1651, ten days before his appointed time, by the ſentence he received at the bar; being one night viſited by two of his intimate acquaintances, or boſom friends, as he himſelf called them, they began to complain of the cruelties of the times, and the malice and uſage of time-ſerving brethren; to which Mr. Love anſwered, "And think you this is an evil time? No, no; this is the very time, when grace and true godlineſs can be diſtinguiſhed from hypocriſy. Many have followed Chriſt, hitherto, for the loaves, and are now turned back for the roughneſs of the way, and the ſore trial and tribulation which others met with, who are gone before them.

"There are many in London, at this very day, who think to go to Heaven in their gilded coaches,

coaches, and have denied Christ's cauſe before men, (againſt whom I now witneſs) and Chriſt in his never failing word has promiſed to deny all ſuch before his Father, and the Holy Angels. This is the time to diſcern between him that ſerveth God, and him that ſerveth him not.—They, formerly, were my familiar acquaintances, in fellowſhip and ſweet converſe. I ſent this day to have a few words with them, here in the priſon, but they would not come; for their countenances are fallen, their conſciences wounded; they cannot look me in the face; becauſe I knew their reſolution, and was a witneſs to their perjuration.——But ah! how will they look the Bleſſed Jeſus in the face, in the morning of the reſurrection?—What anſwer or excuſe will they have for what they have done? O fooliſh people! who think to eſcape the Croſs and come to the Crown! I tell you nay; you muſt all ſuffer perſecution who follow the Lamb. We muſt be hated of all nations for CHRIST's ſake. We muſt go through great tribulation, through the fiery furnace of affliction, before we can enter the land of joy and felicity. Know ye not, that the ſouls that were ſlain for the teſtimony of Jeſus, are placed under the Altar?—Happy, happy are thoſe men at this day, and ever ſhall be happy, who ſuffer for Chriſt's ſake in a right way, i. e. through love to his cauſe, and honeſty of heart; and not through pride and hypocriſy, without the root of the matter, to have it ſaid they died martyrs. Theſe are they who will miſs their mark. I am now pointed out by

many

many to be in a *destitute* & forlorn condition: but I would not *exchange* my state, no, not for all the glory that is on earth. I find my Redeemer's love *stronger* in my bonds, than ever I did in the days of my liberty. I am as full of love and joy in the Holy Spirit, as ever bottle was filled with new wine. I am ready to cry out, the Spirit of the Lord God is upon me. I will not take upon me to prophesy; nevertheless the Spirit of the Lord causeth me to utter.——This usurped authority, now in the hand of Cromwell, shall shortly be at an end.* England shall be blessed with meek kings and a mild government and powerful preachers. But good sermons to them will be as musick to a sleepy man; they shall hear, but not understand, nor lay the word to heart to practise it in their lives, to walk by it. O England, thou shalt wax old in wickedness; thy sins abound like those of Sodom; thy voluptuousness shall cry aloud for vengeance; the Lord shall threaten and chastise thee;† yet in mercy and love will he look upon those who fear him, and call upon his name; he will spare and save them alive in the day of his anger; when the wicked shall be sifted from amongst you, as the chaff is sifted from amongst the wheat. Out

of

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* *It continued only four years.*

† *In* 1665 *the plague raged in London, and carried off* 87,000 *persons. This was followed, the next year,* 1666, *with the great fire,* 1666, *which raged for three days, and burnt* 13,000 *houses, and destroyed* 700 *streets.*

of thee, O England, ſhall a bright Star ariſe,‡ whoſe light and voice ſhall make the heathen to quake, and bow with ſubmiſſion to the Goſpel of Jeſus. He ſhall be as a ſound of thunder in the ears of the wicked, and as a lantern to the Jews, to lead them to the knowledge of Jeſus, the only Son of God, and true Meſſiah, whom they ſo long miſtruſted; for the ſhort work ſpoken of by the Apoſtle, which the Lord is to make upon the earth, in the latter age of the world cannot be far off. Obſerve, my dear friend, while you live, my calculation of the dates in the book of the Revelations, and in Daniel, which the Spirit of the Lord led me into; for the Lord will reveal it to ſome of his own, ere that time come; for the nearer the time is, the ſeals ſhall be taken away, and more and more ſhall be revealed to God's people; for the Lord doth nothing without he reveal it, by his Spirit, to his ſervants the prophets. He deſtroyed not the old world without the knowledge of Noah—He did not overthrow Sodom and Gomorrah without the knowledge of Abraham. I do not mean now, that any new prophet ſhall ariſe; but the Lord, by his Spirit, ſhall cauſe knowledge to abound among his people, whereby the old prophecies ſhall be *clearly* and *perfectly* underſtood. And I die in that thought, and really believe that my calculation will be found true, on the Revelation by St. John, and the prophecy

‡ *Uncertain; ſome ſay Whitefield; ſome the Society in Scotland for propagating the goſpel; others, that the time of its accompliſhment hath not come.*

prophecy which St. Jerome copied off, and tranſlated out of the Hebrew language, as it is written on Stephen's pillar, in Damaſcus; which pillar is ſaid to have ſtood ſince before the flood, and was built by Seth, Adam's ſon, and written by Enoch the prophet; as likewiſe the holy precepts, whereby the patriarchs walked, before the law was given to Moſes, which were alſo engraven on the ſaid pillar; whereof many Jews have copies, in their own language, written on parchment, and engraven on braſs and copper. This prophecy is entitled, A ſhort work of the Lord's in the latter age of the world.

PERIODS.

Great earthquakes and commotions, by ſea and land, § ſhall come in the year of God 1779.

Great wars in Germany and America ‖ in 1780.

The deſtruction of Property, or Babylon's fall, ¶ in the year 1790.

God

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§ *Remarkable year for ſhocks of earthquakes, volcanoes, inundations, factions and commotions in different parts of the world.*

‖ *Great diſſentions in the Germanic body, bickerings on the borders, and the height of the American war, where the Germans ſerved againſt the Americans.*

¶ *The revolution in France, which is propely Babylon's fall, as it hath broken off the tenth horn of the beaſt, ſo that the* Pope *hath become weak as another man.*

God will be known by many * in the year 1795. This will produce a great man.

The Stars will wander and the Moon shall turn as blood in 1800. †

Africa, Asia, and America will tremble in 1803. ‡

A great earthquake over all the world in 1805. § God will be universally acknowledged by all: Then a general reformation and peace, when the people shall learn war no more. ‖ Happy is the man that liveth to see this day.

* *Reformation. Future.*

† *Future.*

‡ *Future.*

§ *Future.*

‖ *Future.* MILLENNIUM.

The last Words of the Reverend Mr. CHRISTOPHER LOVE, *Minister of Lawrence Jury, London, who was beheaded on Tower-Hill, August 22, 1651, in the time of Cromwell's usurpation, under pretence of his plotting against it. His words on the scaffold were these.*

"ALTHOUGH there be but little between me and death, yet this bears up my heart, there is *little* between me and heaven. It comforted Dr. Taylor, the martyr, when he was going to execution, that there were but two stiles

ſtiles between him and his Father's houſe, but two ſteps between him and glory.——It is but laying down my head upon that block, and I ſhall aſcend upon a throne. I am this day ſailing towards the ocean of eternity, through a rough paſſage to my haven of reſt, through a red ſea to the promiſed land. Methinks I hear God ſay to me, as he did to Moſes, Go up to Mount Nebo, and die there; ſo to me, Go up to Tower-Hill, and die there. Iſaac ſaid of himſelf, that he was old, and yet knew not the day of his death; but I am young, yet I know the day of my death, and I know the kind of my death, and the place of my death alſo. I am put to ſuch a kind of death as two famous preachers of the Goſpel were before me, John the Baptiſt, and Paul the Apoſtle. They were both beheaded. I read Rev. xxth. 4. *The ſaints were beheaded for the word of God, and the teſtimony of Jeſus.* But herein is the diſadvantage which I lie under, in the thoughts of ſome; they judge, that I ſuffer not for the word of God, or for Conſcience, but for meddling with State matters. To this I ſhall briefly ſay, that it is an old trick of Satan to impute the cauſe of God's people's ſufferings to be contrivements againſt the State, when in truth it is their religion and conſcience they are puniſhed for.—The rulers of Iſrael would have put Jeremiah to death upon a civil account, though indeed it was only the truth of his prophecy that made the rulers angry with him; and yet upon a civil account they pretended he muſt die, becauſe he fell

away to the Chaldeans, and would have brought in foreign forces to invade them. The ſame thing is laid to my charge, of which I am as innocent as Jeremiah was. So Paul, though he did but preach JESUS CHRIST, yet his enemies would have him put to death, under pretence that he was a mover of ſedition. Upon a Civil account my life is pretended to be taken away, whereas it is becauſe I purſue my covenants, and will not proſtitute my principles and conſcience to the ambition and luſts of man. I had rather die a covenant keeper, than to live a covenant breaker. Beloved, I am this day making a double exchange: I am exchanging a pulpit for a ſcaffold, and a ſcaffold for a throne.——And I might add a third, I am changing the preſence of this numerous multitude on Tower-Hill, for the innumerable company of Saints and Angels in Heaven, the holy Hill of Zion:—And I am changing a guard of Soldiers for a guard of Angels, which will receive me, and carry me to Abraham's boſom. This ſcaffold is the beſt pulpit that ever I preached in. In my church pulpit, God, through his grace, made me an inſtrument to bring Others to Heaven; but in this pulpit he will bring Me to Heaven."

"Afterwards he ſaid, "Though my blood be not the blood of nobles, yet it is Chriſtian blood, miniſter's blood; yea more, innocent blood. I magnify the riches of God's grace and mercy towards me, that I who was born in Wales, an obſcure country, and of obſcure parents, ſhould be ſingled out for honourable ſuffering. For the

firſt

firſt fourteen years of my life, I never heard a ſermon preached; yet in the fifteenth year of my life it pleaſed God to convert me. Bleſſed be God, who not only made me a Chriſtian, but alſo a miniſter, *judging me faithful, and putting me into the miniſtry*, which is my glory. I had rather be a preacher *in the pulpit*, than a prince on the throne. I had rather be an inſtrument to bring ſouls to heaven, than that all nations ſhould bring tribute to me. Formerly (ſaid he) I have been under a ſpirit of bondage; yea, ſometimes I have had more fear in drawing out a tooth, than now I have for cutting off my head.—When fear was upon me, death was not near; now when death is near to me, my fear has vaniſhed. I am comforted in this, though men kill me, they cannot damn me; though they thruſt me out of the world, yet they cannot ſhut me out of heaven. I am going to my long home, and ye to your ſhort homes; but I ſhall be at my home before you will be at yours."

When the executioner was raiſing the fatal axe, Mr. Love's neck being placed acroſs the block to receive it, he prayed, *as he was called to the work which he never did, he might have the ſtrength which he never had.* The blow followed, and ſevered the head from the trunk.

FINIS.

April the 2d 1793

J. O

Henry Martin

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tin His Book

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